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VII. Supposed to be sung by a man who addresses his kindred and other friends. The words of this song, if spoken, would be as follows:—

A ⁿ ba xéona ⁿ añgíja ⁿ bái-gǎ!	See me, your kinsman, only for to-day!
Hezúcka tē téqi édega ⁿ ,	The Hezúcka is a difficult thing,
dǎxe tá miñke!	but I will undertake it!
A ⁿ ba xéona ⁿ añgíja ⁿ bái-	See me, your kinsman, only for to-day!
gǎ!	

The same song, in singing notation. The first line is sung by one man, then all join him in singing the rest.

1. Aⁿ-ba-xé-onaⁿ-yaⁿ añ'-gi-í jaⁿ-ba-i-gá!
 Aⁿ-ba-xé-onaⁿ-yaⁿ añ'-gi-í jaⁿ-ba-i-gá!
 Añ'-gi-í jaⁿ ba-i-gá!
 Aⁿ-ba-xé-onaⁿ-yaⁿ añ'-gi-í' jaⁿ-ba-i-gá!
 Hi-é xé-e + -o + -e!

2. Hé-xu-cká te té-qi é-de,dá-xe tá miñ-ké!
 Añ'-gi-í jaⁿ-ba-i-gá!
 Aⁿ-ba-xé-onaⁿ-yaⁿ añ'-gi-í jaⁿ-ba-i-gá!
 He + -xo! He + -xo!

J. Owen Dorsey.

A TETON DAKOTA GHOST STORY.

BY GEORGE BUSHOTTER.

Ehan'ni	wicóti	ške.	Lená	oyáte	xin	wanáse	áya	čanké
Long ago	many lodges	it is said	These	people	the	to surround the	they were	because
						buffalo, etc.,	going	
oyáte	ótapi.	Waná	xákěl	étipi	čan	wicása	wan'zí	éyapáha
people	were many	Now	in that	they camped	when	man	one	proclaiming
			manner	there for a night				

aú, xeyápi ške. Na, Thokáta pté otá kte lo + !
 was coming they say that it is said And In future buffalo many will
 Waktáya un pó, eyá iwáhowiçayápi. Na waná téhanl
 On guard be ye " " he sent word to them about it And now far
 yápi xinj lehanl' koškálaxa wan wikóškalařá lila wašté - la
 they the at this time young man one young woman very pretty small
 went
 na yúziŋ ktá činj xeyas' šun'kawakan' atkúku xinj
 and he take hold of will wished though horses her father the
 her (= marry)
 kú šni ehanjanš yúziŋ kte šni xeyápi čanké lila
 he gave if thereafter he marry shall not they said that because very
 not her
 čantésičinj na héktakiya kiglá. Yün'kan aké iglákapi
 was dis- and back again he had gone back And again they broke up
 pleased camp
 na iyáyapi hčehan' šun'kawakan' lila waštéšte iyéwiçayápi
 and they had just then horse very good ones he found them
 gone
 čanké akan' yanxin' na héčěš ecěl' yá yanxin' na waná
 because on he sat and it happened so he was going (sit- and now
 ting)
 otíwotá xinj ěl glí. Yün'kan típi wanžila éna han'
 deserted camp- the there he came back And lodge one there stood
 ing place
 ča wanyan'ka tká waná maká iyákpaza áya čanké "Itó,
 and no he saw it but now earth dark on it it became because Well,
 more
 léna kěš munřá yanřé," ecinj' na waná típi ěl
 here though I lie perhaps (in thought) he and now lodge there
 thought
 ikhiyela ú. Yün'kan típi xinj tiyópa waníčinj na titáhepiyá
 near to it he was And lodge the door it had none and half-way up the
 coming lodge
 átaya maká onášpe ecé un akátapi čanké řoka til yé šni
 entire ground dug into only with it was covered because how into the he did
 squares with dirt lodge not go
 tká akěš' til iyáya. Yün'kan timáhěl čanjōb' paslátapi
 but again into the he had And within the lodge four posts were driven upright
 lodge gone into the ground
 tka táku xinj slolyé šni tka wanřanl' étunwe šni itókab
 but what the he did not but up above he looked not before
 know
 wan'čag cėti na hehan' ožan'žan čanké wanřanl' étunwan.
 suddenly he made and then it was light because up above he looked
 a fire
 Yün'kan wičágnakápi wan' han. Yün'kan ektá étunwan. Yün'kan
 And a burial scaffold one stood And there he looked And
 wiŋ'yan wan unřhan' hiŋské čuwígnaxá ůň' ča kúl ahítunwan.
 woman one female elk teeth in around her chest she as (?) down she gazed
 rows and back wore
 Yün'kan koškálaxa xinj wan'čag iyéřiya. Na waná hěl téhan
 And young man the suddenly he recognized And now there a long
 her time

uŋ'. Na waná akíhan̄te xini'ca canké lecin', "Itó, pté
he was And now he was starved to death almost because he thought Well buffalo
this

óle blá yan̄xé," ecin'. Yŋ'kan wanági x̄in he'ciya, "Loyácin
I seek I go perhaps (in thought) he thought And ghost the said as fol- you are
lows to him hungry

xehé ɣin heŋ' šŋ'kawakan' x̄in akan' íglotáx̄in na heyátakiya
you said the there- horse the on you sit on and back to the
that fore your own bluffs

lé ɣinhan', tókša pté ean' ěl niúpi x̄inhan', óhan
you go when by and buffalo some they come to when among them
you

iyéni'ciyin' na tukté iyótan wašté x̄in hé yaó na ayáxé na han̄xé
put your- and which exceedingly good the that you and you bring it and a piece
self wound hither

čeyáun̄din' na miye tokéya wanági waémiyécignax̄in' kte," eyá.
you roost on a and me first ghost you put it down for me shall said she
stick

Čanké ho wanaš' héceš iyáya. Yŋ'kan waná pahá okíksa
Because ¶ now it happened he had gone And now hill cut in two
(= a valley)

han̄ wan ěl ogná u. Yŋ'kan pté optáye wan̄ naŋŋ'
stood one there in he was coming And buffalo herd one running

aú canké éna inázin x̄in icŋ'han in'yan̄xápi x̄in wi'cóhan
was coming because there he stood there the while they ran the among them
(collective)

šŋng-in'yan̄kiye x̄in icŋ'han éwačínksápa ča héčena wan'čag
he made his horse run the while he realized his situa- as so then suddenly
tion

wan̄zí ó na phátin na aglí. Yŋ'kan win'yan wanági x̄in
one he wounded and cut it up and took it home And woman ghost the

han̄xé čeŋm' ši canké ecŋn'. Yŋ'kan win'yan x̄in
part to roast commanded because he did it And woman the

makáta hú glehyéla glihéciya, canké yuš'in'yeyá
to the legs (with) leggins striped she made herself fall sud- therefore he was scared
ground with beads denly on her feet

tka wanági x̄in he'ciya, "Komákipe šní," e'ciya.
but ghost the said that (= the following) Fear me not she said it to
to him him

Hehan' nakun' tákecin' na eyé šni itókab, wanági x̄in slolyá
Then also what he thought and he said not before ghost the she knew it
it

ške. Ho héceš waná hŋŋ'xu iyáyapi x̄in' ecěl' yápi ktá xeyápi
it is said ¶ It happened now their they had the so they go will they said
mothers gone that

tká wanági win'yan x̄in leyá, "An'pa can̄ éun̄tí na
but ghost woman the she said this Day-time while we dwell in the lodge and
for a day

han̄hépi can' igláka un̄yin' kte," e'ciya canké héceš
night when striking the tent we go will she said to because it happened
(or migrating) him

han'hépi ehan' igláká yápi. Yŭn'kan win'yan xin
 night at that time striking the tent they went And woman the
 (or migrating)

phamáhēl ecé mání na íohan'ni tákuni eyé šni, hú xin
 with covered always she and never nothing she said it not legs the
 head walked

tan'in' šni nainš' hápe šni mání ške. Na wičása xin
 visible not or making a noise not she walked it is said And man the

tanmáhēl táku awáćin xin oyás'in wanági xin slolyá ške.
 within the body what he thought the all ghost the she knew it it is
 about said.

Ho heŭn' wanági xin táku oyás'in slolyápi ške. Hehan' nakŭn
 ¶ Therefore ghost the what all they know it it is Then also
 said

tatéyanpá kta ćan' wanági xin slolyá ške, na maǵázu nainš
 the wind blow will when ghost the knows it it is and rain or
 said

waxin'yan u kíyin ktá ćan slolyá ške. Na wanági xin íohan'
 heavy thunder-clouds will when knows it it is said And ghost the at what time
 draw near

taté ćan'na llla wlyuśkin' ške. Na héćēl ománihan'pi tká
 wind when very is glad it is said And in that they were walking but
 manner about

oyáte xin iyéwićayápi šni ecēl' wičása xin inš' eyé wanági
 people the they did not find them so man the he too ghost

icága. Ho héćēl wanági xin inš eyá íókēl unxun'pi xin léćēl
 he became ¶ in that ghost the they too how we live the in this
 manner

un'pi ške.
 they live it is said.

NOTE.

The foregoing story has been edited by the Rev. J. Owen Dorsey, in order to make the Dakota words conform as far as possible to the Riggs alphabet, as given in "Smithsonian Contributions to Knowledge," vol. iv., 1852. The inverted letters, *č*, *š*, *ž*, are "sonant-surds," described by Mr. Dorsey in his paper on Siouan Phonology in the Smithsonian Report for 1883.

TRANSLATION.

In the olden time there was once a large village. The people were many because they killed the buffalo. When they camped for the night, a man used to go through the camp as a crier, saying, "There will be many buffalo. Be on the alert!" When they had gone in this manner for a long time, there was a young man who wished to marry a beautiful young girl; but as they said that he should not marry her unless he gave her father some horses, he

became displeased and abandoned the tribe. Just as they struck the tents the next morning the young man found very fine horses, one of which he mounted, and thus he returned to the deserted camping site. He saw there a solitary lodge and, as night was coming on, he thought, "Well, perhaps I shall lie here, though (it is not exactly suitable?)."

He approached the lodge, but he found that it had no entrance, and it was covered half way up all around with square pieces of sod. By and by, he managed to get inside. Four posts had been driven into the ground. He lighted a fire, and looked up. A burial scaffold was there! On the scaffold was a woman, around whose chest and back were rows of teeth of the female elk. She looked down, and immediately the young man recognized her. He dwelt with her for a long time, as she became his wife. At length, when he had almost starved to death, he thought, "Well, I will go to hunt a buffalo."

He did not speak aloud. And the ghost said, "You said that you were hungry. Mount your horse and ride back to the bluffs. By and by, when you meet some buffalo, rush in among them and shoot the fattest one. Bring the meat home, roast a piece on a stick, and serve me with my share before you eat."

He departed according to her instructions. He reached a valley, where he met a herd of buffalo. He made his horse run among them, killed one, cut up the body, and carried it home. He roasted the piece, as he had been commanded. Then the woman slipped down from the scaffold, alighting on her feet. Her leggins had rows of beadwork on them. The young man was alarmed, but the ghost said, "Fear me not." The ghost knew what he thought before he could say a word.

Then they said that they would go just as their mothers had gone, but the ghost woman said to him, "Let us pitch the tent during the day, and travel by night." So they traveled at night. The woman walked with her head covered, never saying anything; her legs were invisible, and she made no noise as she walked. When the man thought about anything, the ghost knew all, though he did not speak of it.

Therefore the ghosts know all things. The ghost knows when the wind will blow, and when there will be rain or heavy thunder clouds. The ghost is very glad when there is going to be a wind.

And thus did the man and his ghost wife travel about, but the people did not find them; and finally the man himself became a ghost.

It is said that the ghosts also live (and act) just as we do.

J. Owen Dorsey.